2:Lowie E-4 (no date) 1946 SP8 Bororo SP8

643 Brazilian influence. He owns ceremonial regalia and is privileged to [477] [847] suffocate undesirable newborn infants.

Individual differences in wealth occur mainly with reference to 301 highly prized feminine ornaments, which are inherited matrilineally. 556 It is noteworthy that a Kejara adept at manufacturing grindstones 428 for the community was thereby freed from the necessity of engaging 433 in direct activities for subsistence.

436 Arrows were the major standard of value. They were presented 437 to a jaguar-killer or to the kinsmen of one's mistresses and bartered against cotton or tobacco.

516 Etiquette.—No man roasted his own kill, but was expected to pass 224 it on to another. Corresponding procedures obtained for valuable furs and teeth. The skin and teeth of a jaguar went to the nearest ●425 relatives of the most recently deceased member of the tribe, the slayer receiving as his reward a decorative bow and arara feathers.

784 Some regulations naturally fall under the category of taboos and 224 ritual prescriptions. Before a hunt a *Western Bororo* was continent [562] for 4 days, and painted his face with urucú. Women were not allowed to touch arrowheads. In the distribution of important game and fish [778] it was essential for the bari to consecrate the animals, whereupon he might appropriate the choicest pieces.

827 Sneezing is connected with distant members of one's family.

WARFARE

441 War arrows were of seriba-palm wood and had a bamboo tip which 224 broke in the victim's body (fig. 53, *g*). A club sword, a little over 3 237 feet (1 m.) in length, of heavy aroeira wood and lanceolate form, was suspended by a cord from the left shoulder. The spines of meru and tamn fish, attached to bracelets or to the fingers, made effective knuckle-dusters.

648 The *Cayapó* were the chief enemies of the *Eastern Bororo*, and *Guaná* and *Guaycurú* of the *Western Bororo*.

LIFE CYCLE

846 Childbirth.—At a São Lourenço child's birth the parents fast for 2 785 days, taking only a little warm water on the third, lest father and child [264] fall ill. In the Rio das Garças group abstention from food, drink, and smoking lasts from 3 to 5 or even 10 days, the object of the taboo being to make the infant able to bear hunger. The mother does not touch meat for several months. Parents here must not put their hands on their hair during this period—an indirect suggestion of a scratching [826] stick—lest their hair turn white.